

CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

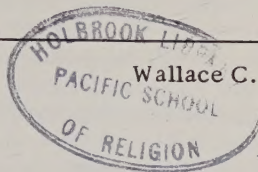
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TIENT FENG

Tien Feng, the church magazine published in Shanghai, has just about played out as a source of news about the church in China. For one thing, the last number we have received is dated April 18, and a letter from Hong Kong indicates that an embargo is being enforced, preventing any further copies from leaving the mainland. But even if it did come, it has practically no church news in it. This last number does not have a single item of what can be called church news, and we are left to conjecture whether this is because there is nothing to report, normal and open church life having come to an end, or whether perhaps some church activities are continuing, but for some unexplained reason it does not seem expedient to report them.

By far the larger part of the 28 pages in this number of Tien Feng was not even written by Christians, but simply copied from the secular press, on such subjects as city communes, and the advantages of communal life. I estimate that about six and a half pages were written by Christians.

First, there is Y. T. Wu's speech in the Congress, reported in the August Bulletin, three pages. But even this is copied from the People's Daily. Then there are two pages of comments on Scripture passages supposedly appropriate for Easter. However, since Easter Sunday was April 17, one day before this number was issued, it was a little late to furnish any pastors with ideas for Easter sermons. In these two pages there is a short factual article, explaining why Easter is a movable feast, and then the rest of the space is given to comments on various Bible verses, mostly by Sun Han-shu. On the verse "If a grain of wheat fall into the ground and die, it produces much fruit," he comments that this is what we see all around us now in the self-sacrificing service of the Communist cadres. Another writer, commenting on the rebuke by Jesus in the Emmaus story, "O slow of heart to believe," says that these disciples were bound by the old Messianic ideas of the Jews, and so could not believe the wonderful thing that had taken place before their very eyes. And in the same way, some of us Christians are so bound by old capitalistic ideas that we cannot appreciate the miracle of the wonderful happenings taking place before our eyes here under the Communist Government.

There is one page of letters from correspondents, apparently communications from three pastors. The subject of all three is how the pastor can carry through the self-reform necessary to fit into a socialist society, and keep up with the workers.

Finally, there is an article of a little more than half a page by Chang Pe-huai (known to many as Bill Djang), with the title "Bible Reading Wolves." This is a part of the missionary-debunking campaign. He quotes sayings from American Board missionary F. Wood of Boxer days the evangelist Jonathan Goforth, English Baptist missionary A. G. Castleton, and YMCA secretary

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$2.50; Overseas, Firstclass \$4.00, Secondclass \$3.00. Airmail \$5.00 in 15¢ zone, \$7.00 in 25¢ zone.

Dwight Edwards, to prove that missionaries were really bloodthirsty militarists, "Bible reading wolves."

This completes the catalogue of the spiritual pabulum in this one number of Tien Feng. The rest of it, more than 20 pages, does not even purport to be Christian.

T. C. CHAO ON EISENHOWER'S FAR EAST VISIT

On the occasion of Eisenhower's visit to Taiwan every propaganda agency on the mainland was called upon to stage a protest. Among these, the Religious Affairs Bureau of Peking called a meeting on June 19 of Buddhists, Taoists, Moslems, and Protestant and Catholic Christians to denounce this visit as an example of U.S. imperialist aggression. Shirob Jaltso, President of the Chinese Buddhist Association, Sheikh Nur Mohammed Ta Pu-sheng, Vice-chairman of the Chinese Islamic Association, and Chen Ying-ning, Acting President of the Taoist Association of China, all voiced appropriate indignation over this event.

Then Dr. T. C. Chao, who is described as Principal of the Yenching Union Theological Seminary, is quoted by the New China News Agency as having said: "The embarrassing position into which U.S. imperialism has been forced by the people of Asia, including religious circles, is like that of a rat caught on the street, with everyone shouting 'Kill it'. This demonstrates that aggressive imperialism in the East is heading for bankruptcy. Its present failure has thrown the whole imperialist camp of aggression into disorder. The noose around the neck of imperialism and its chieftain Eisenhower is getting tighter and tighter. The flames of anger of the people united for struggle will certainly wipe imperialism and its lackeys out of the world."

Catholic Archbishop Pi Shu-shih also spoke on the subject, and in particular condemned the idea of "two China", saying "We will certainly liberate Taiwan. U.S. imperialism must get out of China's territory."

NOSSAL ON RELIGION IN CHINA TODAY

The Toronto Globe and Mail correspondent Frederick Nossal has an additional series of articles on China in that paper in August, under the title of Religion in China Today.

In the third article, the only one I have seen as yet, he says, "While living in Peking, I managed to get to our Protestant service. The main church was quite empty. There were red flags and a piano, but no pews. These had been removed to an adjoining smaller hall where several dozen worshippers were sitting listening to the sermon. Vainly I tried to ask a man who was obviously the equivalent of a church warden which denomination this was. Were these Anglicans, Presbyterians, Methodists or Baptists? 'He says it's all the same these days,' the interpreter said. 'This is a combined Protestant service.'"

Then in Shanghai he interviewed Rev. Li Ch'u-wen, pastor of the Community Church, who explained to him what the Three Self Movement is. The different denominations, he told Nossal, did not seem very vital in China. The Christian community was divided into denominations of the foreign missions. We have decided to have more co-operation between the various denominations now."

Mr. Nossal also quotes from Y. T. Wu, but this was evidently from some printed statement and not the result of a personal interview. Mr. Wu, after telling how clergymen had successfully engaged in the "self-reform through labor" movement, adds, "Neither have they delayed the work of their church in their busy life. Owing to their participation in production, they have begun to appreciate the significance of labor and its glory, and therefore experienced a mental and physical happiness which they never enjoyed before."

Nossal discounts the noble motive of "oneness with the laboring man" which the Communists usually advance in justification of this work program, and says that clergymen "are made to toil along with other Chinese because the men of Peking must prove to the masses and to all others in China that their power over human beings is supreme."

MISSIONARY NEWS

Recent deaths: Rev. Charles F. Johannaber, Methodist missionary for many years in Kiangsi, died in Linden, Calif., on May 28. Dr. Jay W. Crofoot, missionary of the Seventh Day Baptist Missionary Society in Shanghai from 1899 to 1931, died in Plainfield, N.J., on February 27. Mrs. G. K. Harris, for many years missionary of the China Inland Mission in Sining, Tsinghai, working especially with Chinese Muslims, died recently in Southern Thailand. Dr. William G. Lennox, who spent four years on the faculty of Peking Union Medical College about forty years ago, and who later wrote a book on the health of missionaries, died in Boston on July 21. Miss Anne Lamberton, missionary of the Protestant Episcopal Church in Shanghai from 1924 to 1949, and later in Puerto Rico, died in Lancaster, Pa., on July 19.

CHURCH NEWS

An item under Church News in the March 14 Bulletin began with these words: "The two Chinese colleges in Hong Kong which have American and Christian connections" (i.e., Chung Chi and New Asia). Rev. George A. Carver, former Southern Baptist missionary in China, has written to correct this and calls attention to a third college in Hong Kong which also has Christian and American connections, namely, Hong Kong Baptist College. Because of the historic Baptist position on church-state relations, it has not availed itself of the subsidy offered by the Hong Kong Government.

Post-war adjustments and transfers often take a long time. Presumably the Anglican Communion has long been aware that Japan no longer has jurisdiction in Taiwan, but it was not until August of this year that its five Taiwan congregations were formally transferred from the nominal jurisdiction of the Holy Catholic Church in Japan to that of the Protestant Episcopal Church, with Honolulu Bishop Harry S. Kennedy in charge of the newly constituted "Missionary District of Taiwan." These congregations have about a thousand communicants, and are served by four priests, one Chinese and three Americans.

The Rev. Chu Hao-jan, formerly President of the Lutheran Church in China, died in Shanghai on July 18, 1960, at the age of 82. He had formerly served Lutheran congregations in Sinyang (Honan), Shanghai and Chungking, and in Chungking had also served as professor and acting president of the Lutheran Theological Seminary there. The funeral service was held at 7 a.m. July 19 in the International Funeral Home, with a Methodist pastor officiating. The burial took place in the Christian cemetery in Shanghai. He is survived by his widow, eight children and 17 grandchildren. His eldest son, the Rev. Daniel Chu, is pastor of St. Luke's Evangelical Lutheran Church in Springfield, Ohio.

Wang Hsin-min, at one time a teacher in Cheeloo University, and at another in Fukien Christian University, was drowned in the disastrous typhoon of the first week in June at his home in southern Fukien. He had already undergone three and a half years of "reform through labor", that is, concentration camp, and at the time of his death was 50 years old.

Wang Fu-min (younger brother of above), who lives in Manila, has made a new Chinese version of the Song of Songs. I understand that he does not read Hebrew, and has based his version on the Revised Standard Version and the King James Version in English. It was his purpose to give the book a more classic and elegant poetic style than it has in the standard Kuoyu Version, and in this, according to a competent Chinese scholar, he has succeeded very well. I believe he was stimulated to this effort by Dr. John Wu's version of the Psalms of some twenty years ago. Mr. Wang offered his version first to the Bible societies in Hong Kong, and when he found that it was not their policy to publish "unauthorized" versions of the Bible, he had it published privately. It was due to come off the press in Hong Kong in August.

GENERAL NEWS

In the apparatus of social reorganization being introduced into Tibet, it is interesting to find that a women's conference, with over 300 women from all parts of Tibet, was held in Lhasa in June. We are told that most of them were formerly slaves and serfs. The conference organized the Women's Federation of the Tibet Autonomous Region, and elected a governing committee of 63.

Hong Kong newspapers in May and June were talking about a "mass flight" of mainland villagers from various Kuangtung villages to Macau. The number of escapees apparently ran in the hundreds, and all speak of the intolerable life in the communes.

On May 16 the Peking Ministry of Foreign Affairs issued a statement on the question of the exchange of correspondents with the U. S. The statement reviewed the history of the controversy and pointed out how the U. S. State Department had reluctantly come to consent to American correspondents going to China, but still refused to allow Communist China's correspondents to come to America. The statement then quotes Chou En-lai's demand, "We insist on the principle of reciprocity; the two governments must sign an agreement on mutual exchange of news correspondents;" and concludes that "the impediment to the realization of exchange of visits between Chinese and American correspondents is not on the Chinese side but on the American side."

High officials in Peking on July 26 held a farewell party for graduating foreign students on the eve of their returning to such diverse home countries as the Soviet Union, Korea, Vietnam, Poland, Rumania, the German Democratic Republic, Bulgaria, Czechoslovakia and Mongolia. The Vice-minister of Education wished them success in their future contribution to building their motherlands, and student representatives expressed their thanks for the education they had received and the concern shown for them during their stay in China.

480 persons swam across the Yangtze River at Nanking on July 30, a contest which has evidently become an annual event. Most of the swimmers were around the age of 20, but fourteen were twelve-year-old children, and one was a boy of nine. The river is four kilometers wide at Nanking.

Musical composition would seem to be an eminently individual activity, hardly subject to committee direction, but we are told that a group of Peking workers has produced a cantata entitled "We Sing by the Side of Chairman Mao," and that it has won acclaim from professional musicians.

State farms have reclaimed 1.2 million hectares of waste land during the first half of 1960. Most of it is in the northeast and the northwest, but some is in Hainan Island and some even in Fukien and Hunan.

The Peking People's Daily reported in April that there are now 620,000 rural mess halls in Szechuan, enrolling 97.7% of the peasant households of that province. They have "liberated" ten million women laborers in the province. We are told that the mess halls have public accounts and democratic management, so that the people are well satisfied.

Miss Muriel Lester writes to question the accuracy of the report from the "old woman from Kiangsu" in the May 23 Bulletin to the effect that everyone goes in rags. In 1958 when she was there she saw no one in rags. She then makes a comment which is worth while keeping in mind: "Hong Kong is a good place to sell stories against China in. It is also profitable (but not in cash) to cross the border into China and tell deleterious and false stories about Hong Kong. Quite a trade both ways!"

The historic city of Chuanchow, Fukien, famed as the Zaitun of Marco Polo days, and a center of Roman Catholic work in the 13th century, has now become an industrial city with a population of over 200,000. The original 380 kilowatt generator for the city has been replaced by one with 13,000 kilowatts capacity, and more than 2,000 kinds of industrial products are being produced. It has one college, 15 secondary schools, 93 primary schools and 66 kindergarten with a total enrolment of 62,000.

David Crook, teacher in the Foreign Languages Institute in Peking, spent a period this spring in a Peking isolation hospital suffering from hepatitis. He describes his room as "fitted with radio-diffusion, wall-vents for oxygen and stomach pumps and all the anti-contagion and anti-infection devices: a sort of trap-door cupboard in the wall through which food is passed from the antiseptic outside world, doorknobs daily doused in disinfectant, and electric 'minute-glass' in the wall for pulse-taking--to avoid the passing in and out of contagion-bearing watches!" He was prescribed for by both an old-style and a new-style doctor. Of the former he says, "His feeling of the pulse is no mere matter of mathematics. It involves deep thought and varying pressures of his slender fingers. And his concoction of exotic herbs comes round three times a day together with the commonplace new-fangled pills." (From the Canadian Far Eastern Newsletter for June.)

As the 1960 farm season begins, the "hsia fang" (going down) policy is in full swing. Tens of thousands of government and party functionaries in almost every province of China have left their offices for longer or shorter periods of farm labor. 140,000 have gone from their desks in Hunan Province, 30,000 from Kiangsi. This program, which includes all of what we would call white collar workers, undoubtedly includes pastors and Bible women.